

NOTES FROM RS.110B
2-5/77 SYNOPSIS GOSPELS

Feb. 7
Literary & Theological approach to Synoptic Gospels
Intro to the New Testament
Familiarize knowledge

- [illegible]

+ D Scripture as a narrative guide to Relig. Experience

+ 2) Bile. inspiration & expiration

* 3) Gospel? Literary Form [Evangelion]

+ 4) Translation from Oral to Written Gospel Form - Redaction Criticism

classifying: parables, miracles, —

8011.29 Most TUTOR

RS 110 B

Feb 9

22/2-5

1) Scripture as a normative & Religious Experience

2) Inspiration

3) Literary Form - Evangelion

4) Transition - Oral to Written Gospel
Form - Redaction Criticism

1 March -

Intro to NT by 4 weeks

3-4 chap. Explaining the Evng.

Encyclical -

source
crit. →

Read

Reference Books

Jerome Biblical Commentary & BC 1969 2. Inspiration

New Catholic

"

"

NCC 1975

Catholic

"

"

1955

Course

1. # of lectures - Bib. problem - orig part class part inspiration

2. Discussion - student led

Course work:

7 wks Written Exam

way 1. Object Term Project - 8-10 p.

3. Subject essays - subjective - personal

Office hrs. Foley 307

Wed - 3:30 - 5:00

T-Th - 2:30 - 4:00

Fri -



1. S. as norm
2. Evangelical inspiration
3. Lit Form
4. Redaction/Form

Biblical Inspiration

1) Fact

2) Extent

3) Nature - theories

4) Effect - Inerrancy

Genesis of Bible - Jewish

500 - 400 BC. Torah Pentateuch Further Bible

Prophets



100 AD

etc.

Divine order
Edict

Jews of the

Dispersion -

Verbal Dictation - Jewish
Habits to prophets

2 Tim 3.15-17

temple

Sacred Writings

λεγα γραμματα - Holy Scriptures = O.T.

παρα γραφή Θεοῦ ἐνέπνευστος = All s. is inspired by God

1.

2.

God inspired

in-spire = breath in

predicatively
attributively

All s., that is inspired by God,

All s. is inspired by God

NT is it's inspired
patristic period - early church fathers - felt
spirit dictation - early church ~~text~~ says by 2nd cent
that NT is on the same level as the
OT.

dealing w/ a mystery - subjectivism / objectivism

Theology - application of human finite intellect to the data of inspiration
well into 19th cent (Vat. I) inspiration was not questioned -
1870 - 1st time inspiration was even mentioned
(Vat II 1862-65) - denial of inspiration - is heresy -

Providentinus Dens - 1893 Leo XIII

God so moved the human writer

using human intellect - God spoke author

① ~~correctly~~ conceive and accurately write down
what God wants

② What books are inspired - (66)

③ What criteria

- inspiration not product of ~~reason~~ reason
" experience (personal)

Protestant criterion = when I read the Bible
is ~~believed to be~~ inspired because the
HS speaks to me + inspired thoughts

2. Apostolic age -
Catholic criterion

1. inspiration not result of (Others etc.) experience +
reason

2. you believe because it's your faith -

Inspiring Inerrancy of SS.
Truth

19th cent. Charnock & S. limited to Doctrines and moral
mystery of God = mystery of God's Words
inspiration, inerrancy, truth etc.

Theory of inspir.

2 Theories - La George - of cooperation of Principal/instrument cause
Bergant - of gift lies in the enlightenment of the mind
illumined intell as to what to write
Verbal Dictation - write it but a pen -

modern
criticism { Author -
Book

Ancient
world { could care less
about Author/Book -
They look at content

Problem of God's respect of
man's individuality -

OT Author - Israel

NT Author - Primitive Church

Social Character of Inspiration

Inerrancy - ~~an~~ assurance of error

Aberrant Biblical - never been defined by
the Catholic Church -

Printed in

Instrument

1. The words of the Bible were always in the sense content of

2. The language of the Bible ^{was written} ~~is~~ popular, non-technical

3. The Bible abounds in figures of speech

4. Reading both Testaments, read reflection of the Oriental
mind -

5. Hebrew weren't philosopher -

6. Literary Form: known lit. form.

physical form described according to external appearance

- Scientific Truth; not scientific expositions in the Bible.

- Historical Errors: better ^{have} understanding of Semitic Thought in History -

⇒ Exegesis - Gospel; literary form

why does the church rest so heavily on tradition -

(Blasi - how can bible be of divine origin.
Charism of inspiration places in practical intellect
pract intellect acts on speculative mind -
how do I write what I understand -

how to the bible divine inspiration -

in and by and through the Charism of Inspiration

disposé for an argument -

(Hermeneutic - science of inter.
eg Exegesis - practical application of Herm.
exegese

1. Literary form
2. what Author says

Evangelion - Gospel - literary form -

they are not biographies - not "Life & times"

not chronological - not technical histories -

want to be a good witness or ~~academically~~

1. ~~Unless~~ unless you live it

2. Unless you believe it.

~~There~~ No such a thing as an objective history

Evangelion - victory or proclamation of victory in war -
oral proclamation -

Has a space and time dimension -

not transcends space and time -

Gospel - In its Beginnings - Oral to Written -

All Paul's letters ~~are~~ written before gospel's composition -

30 Passion of our Lord

32 Paul's conversion

40 church of Antioch

60s Paul and Peter in Rome

67 Mark's Gospel

70-80 Matthew and Luke's Gospel

90 John's Gospel -

40 years between Passion and Passage

rd. Acts 1-12

Evangelion's went through ^{this} process - the evangel's words

1. select material

2. arrange material (7)

3. synthesis - put together

4. interpretation - as members of primitive church

~~Lyssima~~ ~~Verborum~~ ~~et~~ ~~et~~

(1) Words attributed to Jesus are

(2) Evangel's words inspired not "Jesus"

Ipsissima Verba Jesus -

2ofia

The (actual) very words of Jesus -

primitive church interested in preserving of
the thought and principle meaning in the sayings
of Jesus (meaning and sense) - not verbal
dictation -

→ 18th - 19th century actual words sought - but the
evangelists weren't ~~concerned~~ concerned with that
- but don't throw them away !!!
- Acts. 10:28-43 - Oral gospel

preliminary period -

Inquis

Synoptic Problem

The Problem

I. Similarities

A. Content

	Mt	Mk	Lk
Total vrs.	1070	677	1150
Overlap	330	70	520
	$\frac{1}{3}$	$\frac{1}{10}$	$\frac{1}{2}$
Two	Mt 170-180	Mk 170-80	230
	Mt		50
	Lk 230	50	
Three	350-700		

B. Arrangement

	Mt	Mk	Luke
Preliminaries to the ministry	3:1-11	1:1-3	3:1-4:13
Galilee min			

C. Language

II Dissimilarities

A. Content

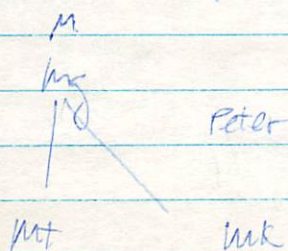
B. Arrangement

Various solutions

I. Oral Tradition

II. Literal Interdependence

A. Mt-Mk-Lk Sequence



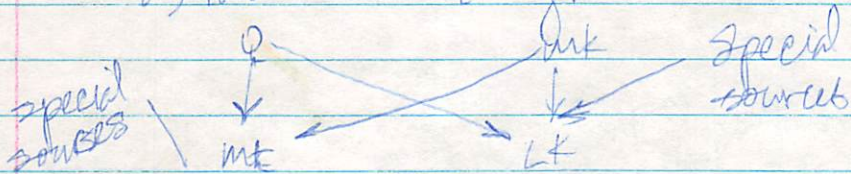
B. MK is a source for LK and MK

(11) Documentary Hypothesis

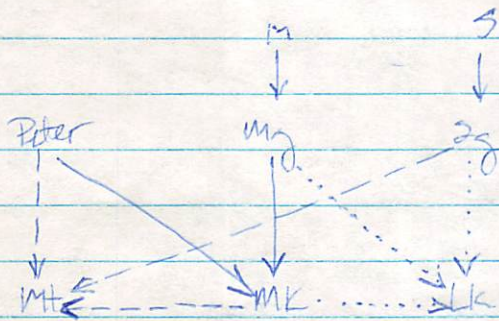
A Single Document is Basis for Threefold Trail

② Complementary Document is Basis for Tropical Trade

a) Two-Document Theory



b) Theory of L. Veigar



c. Multiple Documentation as the Basis for Whole Gospel Complex

1. doesn't stress text or collection etc, but fragmentary traditions.

Summary

1. Oral Thard: must be considered not above the answer.
2. Ink use base: OK by many
3. Mt. composed in Gk not direct Aram trans.
4. Q (in Gk) SC (in Aram) total conjectures
5. X-dictionary: OK

condition:

though more answer enough: each girl's new insight

INSPIRATION AND INERRANCY

Terminology

Divine - Human Origin of Inspired Books

① The Divine Origin of SS

- A Jewish notion } "evolution of thought"
- B NT Data } God is involved
- C Later Testimony
- D God as Author

② The Human Origin of SS

- A The Bible Itself - documents
 - B Jewish Thought
 - C Christian Thought
- ① Philo - mania - selfless
② most: composers

③ The Relation Between the Divine and the Human

Nature of Inspiration

① History of Opinions

- A Dictation
- B "Subsequent Approval" Negative Assistance
- C Formal, Not Material Inspiration - "Franzelin"

② Inspiration in God

③ " " " the Human Factor

- A General Presuppositions - acid on metal
- B Modern Catholic Theories

a Franzelin

Formal not material inspiration -

b Levesque

communication of truth

c Lagrange

affirmation

Human wrote - spirit kept
/ text from error.
- "that can't be wrong"

God cause, words
active -

non acid

active -

② Benoit

③ Evaluation

④ The Human Authors' Awareness

⑤ The Will and Other Factors

Extent of Inspiration

① Authors

② Contents

③ Words

④ Translations

Effect of Inspiration

① Revelation, Unity, Completeness, and Schematization

② Inerrancy

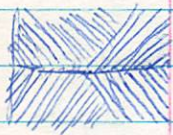
③ The Problem

④ Traditional Attitude

⑤ Considerations Relevant to a Solution

"Moreover, the distinction between the salvific and non-salvific is not primarily quantitative (passages are salvific; others are not), but qualitative, that is, all the statements of the are free from error to the extent that they convey the truth "which God wanted to put before the sacred writings for the sake of our salvation."

1) Narratives - miracle stories -



2) Types of texts - Proclamation -
Controversy -

Apocalyptic-prophecy -

Form Criticism

Parables -

(over simplified)

Proverbs -

Gospels are not more than
a concatenation of various
fragments - stories not
even honest "historians"

Oral Proclamation - to - Written Composition -

Form Criticism 1920-50

is German -

Redaction Criticism 1950 -

Harding to like - Form Criticism - was in the saddle
say gospels hardly a shed of Theological Historical
truth - pure creations - inventions -

Four Factors of Apologetics

Social
Liturgical
Catechetical

contribute to gospels

Form Critics say - Apostolic church alone -

fabricated - created stories - no theological value (?)

Approaches to gospels - Historical sceptics -

History criticism

Fish: "gospels are eye-witnesses"

1. Jesus personally presented - well -

2. compare goss. in terms of geo. etc. are describing
accurate history of 1st cen. Palestine

1920-77 - Form Criticism, R. Bultmann (germ.)

Analysis of the forms:

Redaction - wanted make gospels relevant to his people -

- Bult - Heidegger (Agnostic Philos)

at Marburg-University -

1. Holds position to the synoptics -

there are nothing else than sheer fabrications - by an anonymous community.

2. Was not interested in Jesus of History but in Christ of Faith.

3. Christ of Faith: written to meet each individual's needs.

Reaction to Bultmann

V. Taylor ("mark"), Mackay, Dodd

Deny that the gospel was a thought of gospel - they're a concatenation of stories - Mk, Mt etc are editors not authors - not literary -
- "Christianity is one vast fabrication."

Redaction Criticism: (germ.) (1930-77)

1. Are unified literary compositions

2. Emphasis on Evangelist -

- his literary talent

- plus his theological insights } → analyse

'In understanding the truth content of the Bible doubtless will always involve difficulties. This is an old problem, and the answer given it early in the Christian era by Irenaeus is one with which this section may fittingly conclude: "If we cannot find solutions to all the difficulties which are found in the scriptures, still it would be the greatest impiety to seek a God other than he who is. We should insist such things to ~~and~~ the God who made us, knowing that the scriptures are perfect since they have been spoken by the Word of God and his Spirit."

The Transition From Oral to Written Gospel -

40 yr. gap - you have the general teaching of teaching and what he said but you don't have word for word dictation of Jesus' words -

Nucleus of Apostolic Kerygma. (keruxma)

1. Jesus is the messiah

ὁ Ἰησοῦς ἐστὶν χριστός

2. " " Kyrios - Lord/God

divine name - ~~kyrios~~ = Kyrios

3. Jesus Resurrection -

Passion and Death -

At the Backdrop of the Easter Faith that

Jesus can be seen -

Apostles felt impelled to defend the Passion - Resurrection

Death - Shed - book of wisdom (50 BCE)

↓ All Testament gives no hint of after-life -

until Jesus' Resurrection ~~is~~ divinity of Jesus not affirmed -

2 requirements for acceptance of Christ:

metanoia - repentance

Faith -

1) Apologetic

2) social

3) liturgical

4) catechetical

Formation of Gospel

Sitz-im-Leben

Situation of Life

March 4

Jesus vs. Polg. leader = passion

Apologetic - OT sites

controversy stories

Social - pronouncement stories -

Sitz-im-Leben

Situation-in-life.

Influences of Formation

& Gospels -

Liturgical x last supper

~~Catechetical~~

Catechetical - need with -

Sitz-im-Leben - historical context of gospel formation

1) Jesus | & history or of Faith | Situation of life and teaching (30 AD)

2) Apostolic Church: situation in life and teaching

3) Evangelist - wrote

Form Criticism - method of analysing the gospels

R. Bultmann - Author - F.C. Founded in Germany in 1920's

- wanted to make gospels relevant for Germans -

wanted to reach agnostics - emptied gospels of supernatural

Redaction Crit.

Emph. not on ~~an~~ anonymous community
but Evangelists.

ETC - upon
the pt - around
NETP -

2. Sometimes: Redaction critics state that
evangelists not community fabricated
gospels.

2^o levels of gospels

1. Inspired text, evangelist
2. Primitive Apostolic Church
3. Historical Jesus.

Bi-level report during: gospels as photographs
& stenographic reports.

Each gospel are portraits not photographs.

Pre-literate Period:

- "gospels without eyewitnesses"

Historical historicity of gospels
received info. from primitive church -

miracle story :
controversies " :
pronouncement " :

majority of words of Jesus' history
in gospels not because they were prominent
in Jesus' life but because they were " "
in Apostolic Era

Evangelist inspired not Jesus' words -
Jesus is the word didn't need charismatic inspir.

Everyone wants to attract the historicity of
the gospels -
don't have Jesus verbs -
very words & senses -
Our gospels are religious testimonies

March 9 -

Test format - term definition - short essay -

~~W~~ F.C. - 1920 - methods & studying gospels

R.C. - 1930 - " " " "

G.B.C. - ed. Raymond Brown - (R.C.)
biblical scholars -

Joe Fitzmeyer > sch.

R. Murphy

Stanley - PhD - SS scholar

Vautier - + gospel

Redrick, John MacKensie -

What's good about Form Criticism -

3 levels

Historical Jesus
Christ & Faith

to meeting individual needs
of y & s & of the church

① Overall Reaction to Mk Gospel - favorable - unfavorable Why?

* Rd. Intro to Syn Gospels - chapters on Mk.

* Intro to Mark -

Article on Mark in JBC

Gospel on Mark by Taylor

Wenham

notes

Anchor Bible -

April 1, Response assignment - essay

Subjective not Object - what do you think?

Personal & Impersonal

3 pages - 700 - 750 words

① Overall Reaction to Mk Gospel - favorable - or unfav. - Why?
50 - 75 words

② What aspect of Mk - most stim., th. prom. -

what aspect of Mk - the. ^{impressive} impressed you? Why?
relig. beneficial, etc.

③ what was most difficult to understand? why

④ How would explain Gospel?

(unity, Coherence, Emphasis)



Overview of Mk:

Authorship - Mk.

- ② Trad. - 2nd century Tertullian writes Mk author Mark is a concatharion to Petros in Catechesis - not only source = body of oral trad. - date 65-70 AD
too famous discontinue:
chap. 4 -
chap. 13 eschatological

Knowledge before love

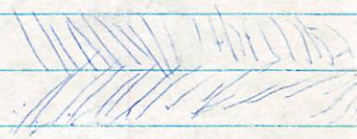
Free & destination: gospel - Rome for Mk
gentiles

① number of Aramaic terms all interpretation
② few O.T. references

Style: none

Gospel's Structure

- ① Prologue - 1.1-13
② Ministry of John the Baptist
③ Galilean Ministry -



March 16, 1977

Mark

lots of fight between
Phar. vs Jesus
ch. 4 Parables
Pro 1:1-13
Gal. 1:14-6:6
journeys 6:6-11
Audience } 11-16
P-D-Resur:

Big Theme: Jesus' Rejection by Religious leaders -
Jesus was rocking the boat - there's right way and wrong
④ misunderstanding, not understanding -

Mark 8:27-30 turning point of Gospel
but still there's misunderstanding

Mt gospel - long narratives short on dogma -

Christology - is essence of theology - quintessence -
person, nature, message of Jesus Christ -
question of Divinity and Nature of Christ -
NT. of spring from OT. Jesus
Jesus didn't say "I'm God" -
but Jesus' activities → Divine work = God(?)
God's activities
indirect -

Son of God - Pro., Transfiguration, Baptism
Mt gospel - Jesus' humanity

All to him. & Jesus' ↓

Messianic Secret, William Wrede (1901)

"Jesus never claimed to be the Messiah"

"messiah term developed by Jewish Christians -
so how could Jesus reject him -

Messiah - & Xristos

what is messiah?

who do Jews say messiah is - Jn. 6:15 -

Wredl.

"how could you blame for messiah when Jesus himself didn't say he was the messiah?"

- deals precepts & silence

- state of messiah at time -

March 13, 1977 -

Messiahic secret -

Petrine Test

Exorcism's Demondology

Christology, Eschatology

Mk. Earliest literary witness to Jesus Christ.

Messiahic secret -

Mk. ~~very~~ very human Jesus

- Is Jesus God? "Only God is good."

- time XX - "Disciples didn't understand"

Mk 8:27-30 - ~~highlighter~~ mark or turning point - Peter's confession of loyalty - not faith

Jesus' Messiahship of suffering and dying

vs. 30-33 ~~what Jesus~~ what Jesus -

mission is -

notion of messianism in Mt. in ~~the~~ state of flux

① Political - secular - militaristic Rule - throw Romans out

② suffer - dying savior

Mt. begins gospel in Apocalyptic language
(mk. 16. 7-20 not written by Mt.)
Paul Illumination of Disciples not found in ending
of gospels
- 1 Cor. 15 -

March 21, 1977 -
4 Basic Activities of Jesus
Combat w/ Satan { 1) Exorcisms (ch. 5)
2) Healing Miracles
3) Controv. w. S-Pharisees
4) Ignorance of Disciples

Mark 1:27-28 -



Semetic mind to know name is to ~~have~~ have
some sort of power over the named -
- Demon tries it - but Jesus has power
over them -

Matt, Mk 1:27 - miracles are initial ~~weak~~ attacks
on Satan -

Mt ch 3 - controversies - abundant

Mt 8:27-30 - Ignorance - calls Jesus messiah
but of a different messiahship -
called Logos -

Discussion Topics For the gospel of Mark March 23 -

- ① Reaction to Mark: narratives present detailed "real" picture of Jesus - carpenter's son, citizen of Galilee -
 - yes spiritually uplifting when considering that God walked and really lived among us -
 - but who cares? - who cares if Mark wrote gospel or 10 century monk? - who would cry?
 - spiritual uplifting but who's listening?
- ② seems to be without a theme at times -- just a rambling circuit from the Jordan to Galilee and finally to Jerusalem
 - if anything we stress that Jesus let the people down - looking for a militaristic kingdom
 - People let Jesus down - looking for people to hear his message of spiritual salvation - but even those to whom the kingdom was going to rest were caught up in a ~~political~~ political picture -
 - he seems to ignore
- ③ Jesus the man on the go - can't let the crowds get to him - has to complete the will of his Father
 - Appeal we can relate to him - persecuted, misunderstood by "establishment," even slain - but rises and overcomes oppressors
 - I was not totally satisfied - I missed the deep dialogue the confession of unity with God

④ Mk 12: 1-10

Parable of the tenants -

"God in his love while we were yet sinners - rebellious gave Jesus/His son & our own sin."

⑤ I don't think that the disciples were ignorant of who Jesus was -- he was the messiah, the blessed one of God -- but I don't think that they understood just what that meant -

- I think in Mk 4:10 - he's talking about the future illumination of the apostles - at present they're gathering the tools of the gospel but the key or instruction sheet ~~will~~ won't come 'til the H.S. does

⑥ Faith is necessary in that the total healing may be realized - not just a frank of nature & circumstances side show but God is working in the individual's life - healing the whole man - in fact.
"go and sin no more."

⑦ Didn't understand what Messiah meant - even when unproclaimed got into trouble -
John 6:15

- didn't realize that the true reign of God was to begin in the heart of each hearer
- at 2nd coming external kingdom will be established

⑧ Mark wanted to give an overall view - the "proof" of the resurrection can be seen in the lives of the believer

Th - APRIL 1 -
Personal response to Mark -

March 30 -
1) Biblical Data, N.T.
Teaching of Church (Official)

- "If my casting out demons is by
God, then the kingdom of God
is among you."

2) ~~Is Satan~~ real - personal
Nature of Evil - origin

"De malo" - St. Thomas Aqu.

3) Existence of Spirits (~~is~~ opposed to matter)

Ask around

"Running After Oriental Religions"

- "We know who you are!"

3) Diabolical Possession

① Deny existence - spiritual world

② What is not relevant to modern man - to me
I don't care

③ No text in N.T. to conclusively prove -

③ They exist

K. Rahner, S.J. - German Theo. - says yes they
exist

1215 4th Lateral Council - he is

(Read Matthew -)

1972 - Pope Paul - about Satan

- "evil is not ^{only} the ~~absence~~ a
absence of something"
- obscure agent - Satan

a living spiritual being
but is a agent - ~~is~~ perverted and
perverting. "
contrary to Bible and church
to deny his existence. "

Catholic World - Sept. 1974

Mark 3.27-27

John 8.44

Franklin: He doesn't exist -

"If one turns on light, turns on radio,
consults modern medicine, one can't believe
in ~~any~~ a person: Satan & miracle of N.T. "

- is belief in Satan ~~is~~ primary?
- no - it's ~~secondary~~ secondary -

during Pentecost that things began to make sense to them, ~~it~~ it wasn't until then that they ~~the~~ began to live the true life. "When one realizes that the gospel does not ask us to apply a religious principle to our lives, but ask us to accept the salvation of the religious principal (Lk. 3:3; 14:6) then these other problems and demands begin to fall into perspective.

now what I've written so far may not shed any new light on the textual ~~and~~ problems in Mark's gospel but ~~it~~ ^{re-reading} in ~~re-reading~~ the questions that have been posed we may stand in judgement for reading too much into Mark's gospel in the first place. The fact of the matter is that around 30 AD a carpenter from Nazareth appeared on the shores of the Jordan and soon after began spreading the news that God was going to again ~~intervene~~ ^{intervene} in ~~an~~ ^{an} ~~special~~ ^{special} ~~way~~ ^{way} ~~that~~ ^{that} he called the "Religion of God." Well three years later he was murdered, but his followers claim ~~ed~~ that he was arisen from the dead. ~~Now~~ Now if the claims of his disciples are true, that he is still alive, then twentieth century man who seemed so detached from the original events that took place in Palestine, is responsible for a decision as to whether Jesus is a madman or a savior. And once this ~~problem~~ ^{problem}, the most important controversy that the evangelists presents to the modern ~~scripture~~ ^{scripture} scholar, is solved then all these other ~~questions~~ ^{questions} will seem so secondary -- maybe ~~we~~ ^{then} will even start smiling again.

and the
implication
of such
a decision

~~March~~
April 1, 1977

After
~~March~~
2 weeks after break paper on Matthew

April 13, 1977
Βασιλεία Του Θεου α α α α

1) Eschat. Event Kingdom (Reign?) of God
30 F in each Lk + Matt.
15 ± in Mk

3 times in Lk - Lk. 8:3, 5
Acts

- Mt.: "Jesus a rabbi announcing the arrival
of a kingdom

is & G: duality of the kingdom - it is here -
but the total realization hasn't been experienced
in eternal life: ζων διωρος -

supplants notion of the Kingdom of God -
Key to studying Matt. is to see his eschat. church
equating kingdom to βασιλεία

Basic Predicates - of the concept: "Βασιλεία Του Θεου"
Eschat. Event Kingdom (Reign?) of God
especially in Mark

2) ζων διωρος - Eternal Life - union w/ Jesus
baptism - Lk 3:5 by water and by spirit
action or intent of heart?

- Catholic Christianity calls out to us for a submission
to God's reign of our life -

3. Jesus - refers to Jesus -
4. Church - Ekklesia - especially in Matt.
5. Prin. Plan to world salvation
6. Program (word?) & submission to will of God
7. Peace, Joy, Holiness, serenity in God
8. Present ~~Future~~ reality
9. ~~mystery~~

"letting the king reign in our heart" -

- Theology to understanding more deeply the things that I've believed all my life.

"wheat & the weed (cockle)"

let the bad and good grow

- hasn't taken hold - if we haven't allow the kingdom to take hold in our life

Talk to Fr. Fisher | 2:30 |

April 15, 1977

How do I relate to the kingdom of God today:

- Read Kingdom in Mark

K - analogical concept

essential tension of what is and what shall be

- hope - a absent good -

Analogy of Being

I am -- God is

being BEING

Analogy speaking same word used totally differently -- but subordinately the same

~~Basic~~ Ecclesiology - the study of the church kingdom: - Paradoxical - dualistic -

kingdom containing ~~both~~ both good and bad -

Humanism: self sufficient to myself -
trinity: me myself and I

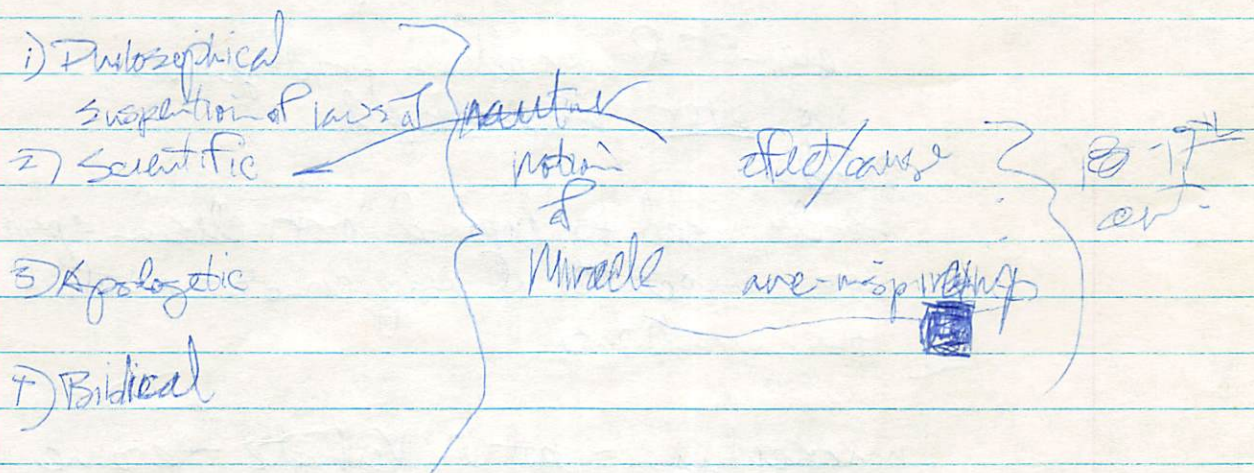
- I have to at peace with myself - to do so I must submit myself to the kingdom of God -

→ relies to a state of soul in me

April 18, 1977

- April 27, 1977 - Discussion on Matthew
- Paperson Matthew - April 27

Jesus' ~~###~~ Miracles -



Apologetics:

Defend and Explain the church + its history
through

not proofs - miracles (apologetic)

Possibility
knowledge

Matthew's ~~proofs~~ ~~miracles~~

Biblical notion: we can give Matthew
greater miracle in OT. Exodus ~~is~~ doing

April 20/17

~~Real~~ miracles -
how did ~~right~~ ~~the~~ writers not exaggerate / understand
miracles -

Biblical notion may be action that modern
philos or bio mind may not -

element of marvelous, prodigious
not over emphasized

Wonder

words used to expand "miracles" in gospels
are innocent of any connotation of
the miraculous.

miraculum - but in Vulgate became used
Signum

in Synop. gos. = Surprise - act of power
the gospel = σημεῖον - sign } doesn't necessarily
εργον - work } denote element of
marvelous - that wasn't
the point!

Τερας - ~~the~~ GK. word for wonder isn't found in
gos.

Approaches to accepting Jesus' miracles

- 1) dismiss miracles - natural healing's
- 2) miracles never happened - deny historicity
- 3) accept them

School of ~~Abraham~~ Tubegam -
Biblical Rational -
" Liberal -

Alvin ~~than~~ Richardson - The Miracle Stories in the Gospels

- intellectual denial of infantile miracles
in more infantile the miracle itself.

Bultmannian approach: miracle stories are fictional

Origin of Gospel } "product of 1st century church"
" of miracles } Form Critic - Bultmann

No Miracles of New Testament & nature
in Old Testament - one individual for
another -

Oriental Mystery Religion:

all had their own "wonder-worker" &
Christianity is another oriental ~~mystery~~ mystery Relig. -
Jesus just another wonder-worker

Bultmann Miracle Format

1) mī-ē-en-scene - setting } conclusion of Bult study:
(mīz-āh-sēn) } all Oriental Mys. Relig.
2) Cured } have same format -
3) Result } therefore Christianity
borrowed stories from
Or. Mys. Cults -

April 25, 1977

Simile (like, as) - Parables - παραβολή -
metaphor - Allegory -

~~Parable~~

Parable is an extended simile
Allegory extended metaphor

There are details and characters - end result is
one lesson, one point, or moral - you don't
have to apply significance to every detail
in Allegory seeks to find significance in
each detail.

Julicher - early church father and all
Christian church history parables have
been allegorized to death -

1906, and parables with allegorical
qualities is not a parable at Jesus
but creation of the church -

- ① Sower and the Seed
- ② Wheat and the Tares
- ③ The Net

* Rediscovering the Parables - Jeremias
* Parables of the Kingdom - C.H. Dodd

Jesus' parables loaded w/ pictures that trad.
Gentilean could handle - but what about modern 20th
century man.

Mimesis - what people do -
morals - what people should do -

- a. Approaching > 10 parables.
1. Parables of Kingdom
 2. " mercy: (Lk. 15) wt. "unjust steward"
 3. " " harvest judgement
 4. " " growth: leaven -- mustard seed
 5. " " Realized discipleship -- "pearl of great price"
 6. " " of parousia

What's the point??

Discussion

① Good - Pictorial

② "...you are to name him Jesus for he will save his people from their sin." chapter 1.21b
- Sheep + Goats ch. 25.31-46

③ - difficult ch. 24

④ "take up your cross" - leaving the life that God has called us to - though at different levels - we're suppose to be different -- new creatures.

⑤ my relationship to Jesus - a reality -- not something in the foggy future
- yes -

⑥ The old and New Law - 5.17-20

- completion

⑦ New Law & Retaliation - 5.38-42

⑧ Matthew adds culture -- (Matt)

De gustibus non est disputandum



May 2, 1977
Luke, May 13, 1977

Purpose of Parable { Mark 4:10-12 } not a purpose
{ Matthew 13:10-14 } but a result.
{ Luke 8:9 } = could be the closing verses
in these gospels -

Not just another fable -
Jesus isn't just a moralist
- highest value of Christianity isn't
"Power - ~~earnie~~ sweet love"
- Parables are challenges to us!!

The role of 3 -

- ① 3 characters in parables
- ② characters converse to one another
- ③ Parables are challenges to us!!

usually parable has a religious or didactic
meaning to them --

resulted in Jesus rejection by the Jews Lk 6.9

"Theme of Matt. gospel anti-Judaism -
Jewish religion is insufficient!"

Reasons parables are difficult:

- ① Neither Matt, Mk, Lk eyewitnesses of what they wrote.
didn't know the ~~same~~ circumstances
in which the parables were spoken - interpretation
rough
- ② Problem of ~~address~~ audiences - what was directed
to scribes - to catholic congreg. - retain message
bring it to life!

- ③ All the parables strung together --
 Mt. 4 parables of harvest
 Mt. 13 parables of kingdom
 Lk. 15 - parables of mercy
 artificial setting -
 something 3 sitz-en-leben

- ④ K. & H. is like... -
 some are comparison ~~parables~~
 w/ parables
 - some logia follow directly of parable
 has nothing to do with interpretation!

May 4, 1977

Matthew - Gospel

- 1) Author (source criticism)

Commercial Gospel Matt } Greek
 Aramaic

2nd century appeared in Greek

(Matthew (apostle) wrote Jesus' logia in Aramaic
 but Greek Matthew isn't product of one of the
 12 --

- 2) Date + Pl of Composition - 70's not important
 in Syria - Antioch
 3) Addressees -

- has remarkable Jewishness -
 Theme of Fulfillment - 41 references to
 the Old Testament

can you be anti-Judaism; without being
 a bigot

Arrangement of Matthew is very artificial -
SiSaxu

① Moral doctrinal teaching in Matthew -
- Questions -

Division of Gospel

I Genealogy - Infancy

Infancy narrative can't be interpreted
in the same manner as the other
parts -

Discourses

① 18 ch - Ecclesia & Apoc

② 13 ch - Parables

③ ch 5-7 ~~ch~~ - sermon on the mount

④ ch 23 - Woe unto thee Pharisees

⑤ ch 24, 25 - Eschatological discourse

⑥ ch 16 missionary discourse

May 6

Jewish-Christian Character of Mt.

Written to Jewish Christians, not Jews

- why called Jewishness:

① 41 OT references

② numerous references to the Law

Jews control Religious Rulers over the grounds of the "Vómos"

③ Contrast between Vómos kai euaggelion

"the essence of all change is ~~not~~ always conservative and not substitutional - but is ~~not~~ step beyond."

"Luke 9-19 - journey to Jerusalem"

Must know Structure Plan:

I Infancy narratives + Genealogy

II 4-13 ch. Galilean Ministry

III 14-20 ch. journey to Jerusalem

IV 21-26 ch. In Jerusalem

V 27-28 ch. Passion, Death + Resurrection

= Arranged synthetically (topically) - for didactic

The theme of fulfillment:

- Jews take offence at term Old Testament rather than "Hebrew scriptures"

- 41 O.T. - most @ Infancy or P

1 Cor. 15 "According to the scriptures..."

- a prophecy is not just a foretelling of the future fulfillment ~~for~~ doesn't mean the verification of prophet

- OT + NT, are two aspects of one divine act!
Jesus is complete of what is initiated in OT.

Christianity crowns Judaism!

Messiah - Christology : who did Christ refer to
of Xristos himself?

a bit of the messianic secret in Matthew.

Does anti-Jewishness equal anti-Semitism

Monday - list of teachings from Math.

May 9 -

Final - Parable, Miracles, Kingdom, Matt., Luke

① Mass -- Wed. 11:00 (May 13) S.H.

★ ② Discussion on Luke Fri.

③ Papers on Luke Fri.

Logos - Law & Gospel contrasts

Abraham & Isaac - pattern of Replacement

L. Matthew 23 worshippers are Gentiles

L. Passion & Matt. Pilate washes his hands

Carl Storr - the Pillar of Fire left Jews who converted to Christianity

"Essence of change is conservative and not substitutional"

- Jesus the fulfillment

Sermon of the Mount vs Mount Sinai

2 laws

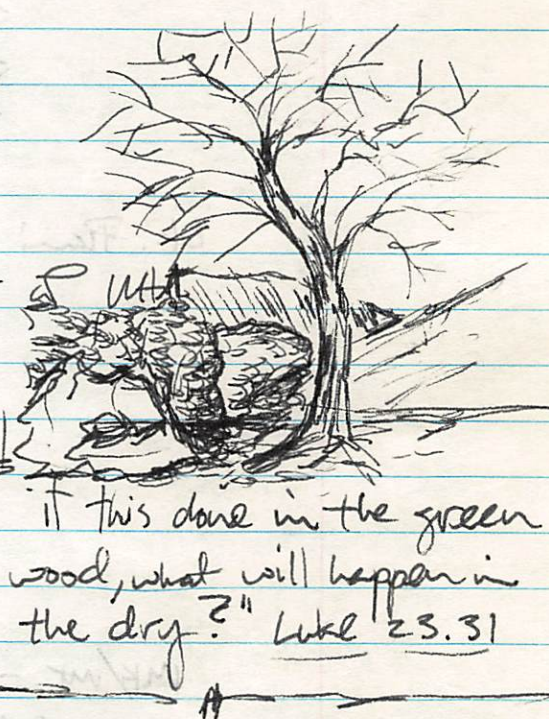
632 laws

"Pure as your word is pure"

~~Kingdom of Heaven~~
Kingdom of Heaven (God)
Ecclesia equal Baselia
Ecclesia - Baoylia

Jewish vs. anti-Jewish character of Mt
but for Jewish-Christians
~~Mr. [unclear]~~

does anti-Jewish theology equal
anti-semitic



if this done in the green
wood, what will happen in
the dry? Luke 23.31

May 11, 1977

Luke:

- (a) no one can prove authorship by text itself
- (b) no one even questioned authorship of 3rd gospels
- (c) even though Luke is disciple and friend of Paul
gospel is innocent of Pauline theology -
- (d) written to and for Gentile
- (e) Theo. characteristics written by pagan convert.

Kinds of writing

- (1) Primary written w/ Mark
- (2) Mk/Mtt.
- (3) material found solely in Lk.

9:56 - 21.

1150 verses in Lk.

1/2 of these per. to Lk

1/2 of Mark in Lk. - 380 verses

Lk. borrows from:

- < Mark (written)
- < Apostolic traditions (oral)
- < Q or Logia Iysoo

Lk. Plan:

- I: Infancy narrative (1.5-2.52)
- II: Preparation for Public Ministry (3.1-4:13)

Mk/Mt. - pretty impersonal more than Lk.

Kingdom of God is replaced by Holy Spirit
in prominence -

Kingdom of God is more eschatological as in Mk.

Historical Truth of the Gospels

1964 Pontifical Biblical Commission

Catholic Biblical Quarterly

Theological St.

Joseph Fitzmeyer

Only Lk mentions Ascension

Christology
Only Lk. calls Iysoo - outp
xptos, kypios

Universal Salvation

- lot of references to women
emphasis on mercy & forgiveness -

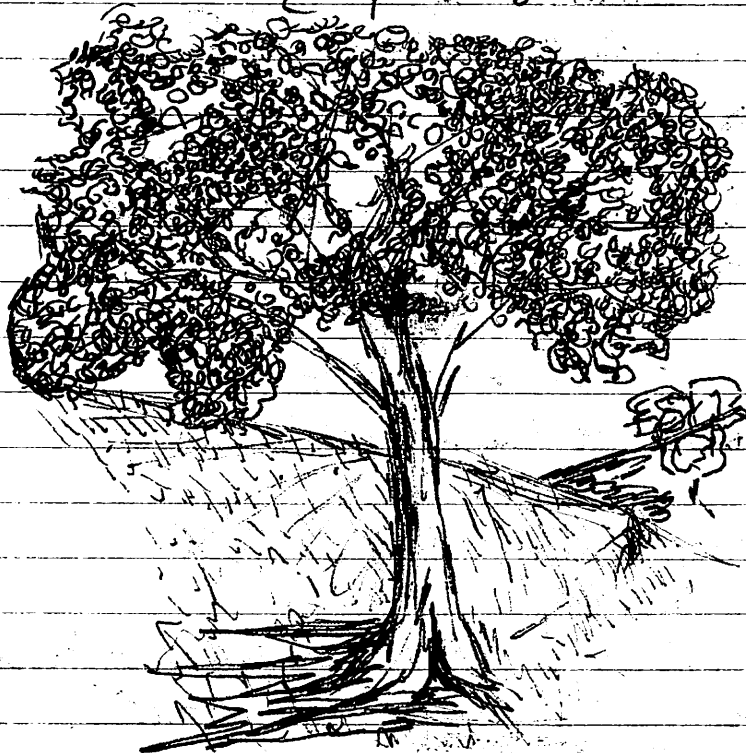
What often comes natural. Our lives in Christ are
to be lived as though we were new creatures.
~~new creatures? They want that a Pauline work?~~

~~Following the words of~~
St. Paul, ~~the~~ the Gospels & Luke says out very plainly
in a compassionate way ~~that~~ how we are to live
our ^{new} lives.

"You must lay aside your former way
of life and the old self which deteriorates
through illusion and desire, and acquire a fresh
spiritual way of thinking. You must put on the
new man created in God's image, whose justice
and holiness are born of truth."

- St. Paul

(Ephesians 4: 22b-23)



May 16, 1977

Luke - catholic character, universal salvation to all men -

Women: why women were prominent, cause in Pagan culture women better off than in Jesus.

Kingdom of God subservient to the theme of the Holy Spirit !!!

Wealth - attachment - worldliness -

Luke: "If any man placing any thing one possesses in standance has the desire to before relationship ones relationship w/ God follow me they must - monetary
carry your cross and - talents
follow me." - spirituality

- worldliness - hedonistic
immediate satisfaction -

- salvation & mercy (Jesus called savior)
- sinners we are all
- Parable of the Prodigal Son
actually of the All-loving Father -

Prodn forgiveness salvation

Christianity hasn't been tried and found wanted but it hasn't been tried.

in Luke -

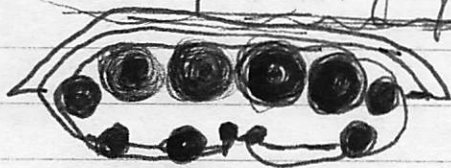
It's all or nothing at all - commitment

Luke's gospel bathed in atmosphere of peace

or joy -
Beneficent
Magnificent -

- stresses prayer

peace & joy, product of prayer



"no other N.T. author has made God so
lovable or virtue so attractive as Luke

May 20, 1977

Former + Redaction ~~critic~~ Criticism

- Kingdom, Satan, Demon Possession,
Parables -

Matthew + Luke

Pandora's Box ?

RS 110

Discussion Topics for the Gospel of Mark
Wed., March 23, 1977

1. What is your overall reaction to Mark? What especially appealed or did not appeal to you? Did you find it to be spiritually uplifting or not? Explain.
2. What do you see as the central theme(s) in Mark? What things does he stress? Is there anything that he seems to ignore?
3. What is the picture of Jesus that comes across in Mark? (divinity/humanity) What is your reaction to it--are you totally satisfied or is it at times upsetting to you? Did you ever feel that Mark places too much emphasis on the harshness and impatience of Jesus? Cite examples.
4. Which one of Jesus' parables is your favorite? Explain why it is particularly striking to you.
5. Mark repeatedly states that the disciples didn't know who Jesus was. (Mark 4:13, 8:14-21, 6:51-52, 9:30-32, 8:27-33). Discuss--comparing with Mark 4:10-11.
6. Discuss the importance of faith in the miracles of Jesus. (ex. 9:13-28, 7:24-30, 5:25-37) How can you apply this to today?
7. What do you see as the reason for Jesus' repeated demands to conceal his messiahship?
8. What are your feelings about Mark's account of the passion death and resurrection of Jesus? Did you feel rushed or did you feel it gave you a good overall view of the events? What feeling did Mark leave you with?